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David, Prince of Wales, was hanged, not beheaded; on page 225 it is impossible to determine from the text whose uncle Thomas of Woodstock was; the account of the events connected with Wat Tyler's murder is not in accordance with the best information we have on that subject; 1836 on page 233 should be 1386; it is not plain that Richard II. was "always anxious to be a despot"; the clerical members of the House of Lords did not form a majority of that body "all through the Middle Ages"; Sawtre was not a victim under the statute *de heretico comburendo*; it is not accurate to say that the Hussites were put down and that the orthodox party triumphed everywhere; was the *Kingis Quhair* written by James I. of Scotland? The statement that "for the six years that remained of his rule" Wolsey "never summoned another parliament", gives a false idea of the position of Wolsey. Cromwell's treatment of Wolsey was hardly as creditable as Tout supposes; it should be pointed out why Edward VI. could not assign the crown by will as could his father; the remark that Henry VIII. was forced to go over to the Protestants gives the impression that he was a Protestant, which is hardly correct; the story of the *Revenge* is questioned and had better be omitted; the Commons' Protestation of 1629 did not threaten those who "promoted Arminianism", but those who introduced Arminianism; the Army Plot was certainly not intended "to destroy the royal power"; Strafford did not exclaim "with his last breath", "Put not your trust in princes"; *brought* on page 448 should be *wrought*; the quotation from Milton on page 460 is not accurate; Pride did not purge out the Lords; the word *Rump* was not applied to the Parliament immediately after Pride's Purge; Cromwell was not given the power in the Humble Petition and Advice to name his successors, but only his successor, a very different matter; Charles II. did not claim to suspend "power", but acts; on page 485 *from* should be *for*; *La Hougue* should be *La Hogue*; *Salton* should be *Saltoun*; Braddock's expedition should be mentioned; the phrase "English ships" in the Navigation Act included ships built in the colonies; there was no Jacobin party, but only a Jacobin club—the extreme party was called Montagnard; Napoleon's absolute government did not end the Revolution; January, 1854, was not the "first time for many generations" that Englishmen and Frenchmen engaged in battle as allies.

On the whole, Tout's book may be unreservedly recommended for use in the freshman classes of American colleges and universities, as well as in the classes of the best American preparatory schools.

RALPH C. H. CATTERALL.

A Short History of Social Life in England. By M. B. Synge, F. R. Hist. S. (New York, A. S. Barnes and Company, 1906, pp. xvi, 407.) A brief history of the social life of England would be extremely useful, if it were written by a scholar who knew the subject thoroughly. Unfortunately, Mr. Synge does not seem to be qualified for the task

he has undertaken. He has thrown together a mass of details, apparently without being able to determine which facts were worth being told, which were not, nor yet which were actually facts and which were only supposed to be such. He seems to have no well-ordered plan for presenting his material. He follows as far as possible a chronological order of arrangement, and this plan necessitates frequent and wearisome repetitions. Finally, he devotes too much space to political history, though he gives notice in his introduction that he will avoid doing so.

A few quotations will show better than anything else could the qualifications of Mr. Synge for his task. He informs us, for instance, that "when Hengist, the Saxon, brought his beautiful daughter Rowena to these shores she was introduced to the British king, Vortigern, at a royal banquet. Modestly advancing towards the king, according to the custom in her own country, she held out a golden cup of ale. 'Waes hael hlaford Conny' (Health to my lord), she said in her own tongue. The words were interpreted to the British King, and the memory of the event has been preserved in England by the wassail cup at banquets and festivals." Again he declares that the "Crusading fever is but the result of the new-born desire to minister to those in need and to relieve the oppressed." Samite, he thinks, was a mysterious kind of cloth; the Black Death created "for the first time that discord between the employer and employed which has been so marked a feature of economic England from the fourteenth century even to the present time", and up to that time "the whole system of social inequality had passed 'unquestioned as to the Divine order of the world'". He asserts that "no man died without bequeathing what he could to his parish church". Equality of the sexes was "a characteristic feature of the Middle Ages", though for insubordination wives "were apparently still beaten by their husbands". In the days of Henry VIII., he finds "the faint shadow of Protection creeping over the country". These statements are excellent examples of the writer's lack of accurate knowledge concerning the subjects about which he writes.

An objectionable feature of the book is its jingoistic tone, which is probably injected into the book with the idea that it is necessary for the cultivation of the patriotism of the growing English boy. There are also, of course, the sentimental and condescending references to Americans characteristic of the English public to-day: "For 'truly they come of the Blood,' and though some three hundred years have rolled away since our fathers left their English homes, and the little Puritan colonies have grown into a great and independent nation, yet their ancestors are our ancestors, and no width of stormy sea can wash out the old blood relationship which is a bond stronger than love, a force mightier than time."

There is no bibliography and no references to books which would supply fuller information upon the subjects treated.

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